

PROTOCOL

#2

Of the Protocols of the Learned Elders of Zion

TRANSLATED BY JOHN LITTERAL

From the 1922 Edition:

THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

The Worldwide Secret Conspiracy

Printed and Published in Berlin

PREFACE

Below is an English translation from the Russian text of Protocol TWO. This particular edition of the Protocols is based upon the text by S. A. Nilus. Though the text is close to his original version of the Protocols by Nilus' EDITION of 1905, this 1922 version does have some variant readings. Most of the variants are very minor and do not change the meaning of the text, but there are some places where there are some omissions and some additions. I have carefully compared both texts and made footnotes showing where there are significant variant readings.

There are some different versions of the Protocol that were published. Here are the following:

1903: Publication of original Protocols in 'Znamia' ('The Banner') by Pavlov Krushevan in a series of seven installments beginning in September.

1904: Partial republication in the third edition of Ljutostansky's 'Talmud I everi' (cleared for publication by censor on the 3rd of November 1903), this includes the first suggestion of a link to Zionism.

1905: Sergei Nilus publishes a longer and heavily-edited version of the Protocols as an appendix to his book about the coming of the Anti-Christ: 'Velikoe v Malom' ('The Great in the Small') in addition to three anonymous editions which are shorter than Krushevan's original that date from this time. Introduction of Freemasonry into and the removal of Old Testament references from the text.

1906: Georgi Butmi de Kacman publishes a different version of the Protocols as an appendix to the third edition of his book 'Vragi Roda Chevlovecheskago' ('Enemies of the Human Race') (preface is dated 5th of December 1905).

1907: Georgi Butmi de Kacman publishes a slightly re-edited version of the Protocols as an appendix to the fourth edition of his book 'Vragi Roda Chevlovecheskago' ('Enemies of the Human Race').

1911: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a second edition: no substantial change to the Protocols text.

1912: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a third edition: no substantial change to the Protocols text.

1917: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a fourth edition: a substantial change to the Protocols text and the beginning of the attribution of the Protocols to Theodor Herzl.

PROTOCOL 2

ECONOMIC WARFARE IS THE BASIS OF JEWISH DOMINATION.

2:1 It is necessary for us, that wars, if possible, do not provide territorial advantages. This will put the war on economic ground, in which the nations will see the power of our domination in our aid, and this state of affairs will place both sides at the mercy of our international agents, who have millions of eyes, eyes that are not obstructed by any boundaries. Then our international rights will abolish the rights of the people in their proper sense and will rule the nations in the same way, as the civil law of states governs the affairs of their subjects among themselves.

THE SO-CALLED ADMINISTRATION AND SECRET ADVISORS

2:2 The administrators we choose from the public, depending on their servile abilities, will not be persons trained for management, and therefore they will easily become pawns in our game, in the hands of our scientists and genius advisors, specialists trained from early childhood to manage the affairs of the whole world. As you know, these specialists of ours draw the information they need for management from our political plans, from the lessons of history, from the observation of every current moment. They are not guided by the practice of unbiased historical observation, but by a theoretical routine, without any critical attitude to the results. Therefore, we have nothing to reckon with them, let them have their own fun for a while, or live in hopes of new pleasures or memories of their past experiences. Let what we have instilled in them to recognize as the dictates of science (i.e. theory) play the most important role for them. For this purpose, we are constantly, through our press, stirring up blind confidence in them. The intellectuals of the Goyim will boast of knowledge, and without logical verification, will put into action all the knowledge derived from science, combined by our agents in order to educate minds in the direction we need.

ЭКОНОМИЧЕСКІЯ ВОЙНЫ — ОСНОВАНИЕ ЕВРЕЙСКАГО ПРЕОБЛАДАНИЯ.

Намъ необходимо, чтобы войны, по возможности, не давали территориальныхъ выгодъ. Это пере-несетъ войну на экономическую почву, въ которой на-ціи въ нашей помощи усмотрятъ силу нашего преобла-данія, а такое положеніе вещей отдастъ объ стороны въ распоряженіе нашей интернаціональной агентуры, обладающей милліонами глазъ, взоровъ, непрегражденныхъ никакими границами. Тогда наши междуна-родныя права сотрутъ народныя въ собственномъ смы-слѣ права и будутъ править народами такъ же, какъ гражданское право государствъ править отношеніями своихъ подданныхъ между собой.

ПОКАЗНАЯ АДМИНИСТРАЦІЯ И ТАЙНЫЕ СОВѢТНИКИ

Ад-министраторы, выбираемые нами изъ публики, въ за-висимости отъ ихъ рабскихъ способностей, не будутъ лицами, приготовленными для управленія, и потому они легко сдѣлаются пѣшками въ нашей игрѣ, въ рукахъ нашихъ ученыхъ и гениальныхъ совѣтчиковъ, спеція-листовъ, воспитанныхъ съ ранняго дѣтства для управ-ленія дѣлами всего міра. Какъ вамъ извѣстно, эти спеціалисты наши черпаютъ нужный для управленія свѣ-дѣнія изъ нашихъ политическихъ плановъ, изъ опытовъ исторіи, изъ наблюденія надъ каждымъ текущимъ мо-ментомъ. Гои не руководятся практикой безпристраст-ныхъ историческихъ наблюденій, а теоретической ру-тиной, безъ всякаго критическаго отношенія къ резуль-татамъ. Поэтому намъ нечего съ ними считаться, пусть они себѣ до времени веселятся или живутъ надеждами на новыя увеселенія или воспоминаніями о пережитомъ. Пусть для нихъ играетъ главнѣйшую роль то, что мы внушили признавать за вѣдѣнія науки (т. е. теорію). Для этой цѣли мы постоянно, путемъ нашей прессы, возбуждаемъ слѣпое довѣріе къ нимъ. Интеллигенты гоевъ будутъ кичиться знаніями и безъ логической ихъ про-вѣрки, проведутъ въ дѣйствіе всѣ почерпнутыя изъ науки свѣдѣнія, скомбинированныя нашими агентами съ цѣлью воспитанія умовъ въ нужномъ для насъ на-правленіи.

УСПѢХИ РАЗРУШИТЕЛЬНЫХЪ УЧЕНИЙ.

<p style="text-align: center;"><i>THE SUCCESSES OF DESTRUCTIVE TEACHINGS.</i></p> <p>2:3 Do not think that our claims are unproven. Consider the successes of Darwinism, Marxism, and Nietzscheism, which we have manufactured. *The corrupting significance of these directions for the Goyim's minds is more than obvious.</p> <p style="text-align: center;"><i>ADAPTABILITY TO POLITICS.</i></p> <p>2:4 We need to take into account the modern thoughts, characters, and tendencies of the peoples in order not to make errors in politics and in the management of administrative affairs. The triumph of our system, the parts of the mechanism of which can be arranged differently according to the temperament of the peoples we meet on our way, cannot succeed unless its practical application is based on the results of the past in connection with the present.</p> <p style="text-align: center;"><i>THE ROLE OF THE PRESS</i></p> <p>2:5 Modern states have a great power in their hands that creates a movement of thought in the people - the press. The role of the press is to point out supposedly necessary demands, to transmit the complaints of the people's voice, to express and create discontent. The press embodies the triumph of *verbal expression. But the states did not know how to use this power and it ended up in our hands. Through it we achieved influence while remaining in the shadows. Thanks to the press we gathered gold into our hands, even though we had to take it from streams of blood and tears. But we have compensated ourselves by sacrificing many of our people. Every sacrifice on our part is worth a thousand goyim before God.</p>	<p>Вы не думайте, что утверждения наши голословны. Обратите внимание на подстроенные нами успѣхи Дарвинизма, Марксизма, Ницшеизма. Раствляющее значеніе этихъ направлений для гоевскихъ умовъ болѣе чѣмъ очевидно.</p> <p style="text-align: center;"><i>ПРИСПОСОБЛЯЕМОСТЬ КЪ ПОЛИТИКѢ.</i></p> <p>Намъ необходи-мо считаться съ современными мыслями, характерами, тенденціями народовъ, чтобы не дѣлать промаховъ въ политикѣ и въ управленіи административными дѣлами. Торжество нашей системы, части механизма которой можно располагать разно, смотря по темпераменту на-родовъ, встрѣчаемыхъ нами на пути, не можетъ имѣть успѣха, если практическое ея примѣненіе не будетъ основываться на итогахъ прошлаго въ связи съ настоя-щимъ.</p> <p style="text-align: center;"><i>РОЛЬ ПРЕССЫ.</i></p> <p>Въ рукахъ современныхъ государствъ имѣется великая сила, создающая движеніе мысли въ народѣ —это пресса. Роль прессы —указывать, якобы, необходимыя требованія, передавать жалобы народнаго голоса, выражать и создавать неудовольствія. Въ прессѣ воплощается торжество словоговоренія. Но государства не умѣли воспользоваться этой силой и она очутилась въ нашихъ рукахъ. Черезъ нее мы добились вліянія, сами оставаясь въ тѣни. Благодаря ей мы собрали въ свои руки золото, не взирая на то, что намъ приходилось его брать изъ потоковъ крови и слезъ. Но мы откупились, жертвуя многими изъ нашего народа. Каждая жертва съ нашей стороны стоитъ тысячи гоевъ передъ Богомъ.</p>
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2:3 This 1922 version is slightly shorter than the standard version. The 1922 version reads: Раствляющее значеніе этихъ направлений для гоевскихъ умовъ болѣе чѣмъ очевидно (The corrupting significance of these directions for the Goyim's minds is more than obvious.) The standard version reads: Раствляющее значение для гоевскихъ умовъ этихънаправлений нам-то, по крайней мере, должно бытьочевидно (The corrupting significance of these directions for the Goyim's minds should at least be obvious to us.)

2:5 This 1922 version has a slightly variant reading, словоговоренія (wordsmithing; verbal expression). The standard version has свободоговоренія (freedom of speech).

